

A Warning Against Error

(This warning is issued from the office of the General Conference for use in districts where the teachings of a book called "The Shepherd's Rod" may have been spread.)

EVER since 1844, when the hour of God's judgment began in the heavenly sanctuary and the advent movement of the prophecy arose on earth, there has been no lack of opposition to the truth and to this Seventh-day Adventist Church that bears the message of truth to all the world. Every now and then some person or party has risen up to try to bring in error or to lead believers away from the sure foundation. Such departures from the truth have come and gone these eighty years and more; while the cause of God has moved ever forward, from strength to strength.

So it was in the New Testament church. Men arose to draw away disciples after themselves. Acts 20:30. The apostle Paul warned of teachers of error who had overthrown "the faith of some;" and he added, "Nevertheless the foundation of God standeth sure." 2 Tim. 2:18, 19. Those who led some away could not overturn the sure foundation of truth. "They went out from us," wrote the aged apostle John, "but they were not of us." 1 John 2:19. Thus the early church was tried and troubled and cleansed by the separation from it of those who were not of it in truth.

So it was in the earliest days of this Seventh-day Adventist Church of the advent movement. In the first volume of the "Testimonies," the Spirit of prophecy (in 1864) warned:

"There are little companies continually arising who believe that God is only with the very few, the very scattered, and their influence is to tear down and scatter that which God's servants build up. There are restless minds who want to be seeing and believing."

something new continually, who arise, some in one place and some in another, all doing a special work for the enemy, yet claim to have the truth. They stand separate from the people whom God is leading out and prospering, and through whom He is to do His great work. They are continually expressing their fears that the body of Sabbath keepers are becoming like the world."—"Testimonies for the Church," Vol. I, No. 10, old edition.

One class of these parties of error have claimed to find a basis for their teaching in the Spirit of prophecy manifested through Mrs. E. G. White. Sister White, all through her life, warned against those who perverted her writings to give semblance of authority for their errors. She once wrote the following statement, which may well be remembered by our people whenever any one misuses the writings of the Spirit of prophecy to sustain a course of conduct or teaching that casts doubt upon the truth and work of this advent movement of the prophecy:

"Those who start up to proclaim a message on their own individual responsibility, who while claiming to be taught and led of God, still make it their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth. They will deride the order of the ministry as a system of priesthood. From such turn away, have no fellowship with their message, however much they may quote the Testimonies and seek to intrench themselves behind them. Receive them not; for God has not given them this work to do. The result of such work will be unbelief in the Testimonies, and as far as possible, they will make of none effect the work that I have for years been doing. Almost my whole lifetime has been devoted to this work, but my burden has often been made heavier by the arising of men who went forth to proclaim a message that God had not given them. This class of evil workers have selected portions of the Testimonies, and have placed them in the framework of error, in order by this setting to give influence to

their false testimonies. . . . Those who thus bring the work of God into disrepute, will have to answer before God for the work they are doing."—*Review and Herald*, Sept. 5, 1893.

A party has arisen in recent years, and has put out a book, "The Shepherd's Rod," in which imaginative and fanciful teachings are set forth. By misapplied quotations from the Spirit of prophecy some are deceived who have regard for the writings of Sister White. And not only are quotations from these writing wrested from their meaning, but sayings are attributed to Mrs. White which she never wrote. A mimeographed review of errors in this teaching was prepared by Brethren O. J. Graf and D. E. Robinson. After reference to the complete files in Mrs. White's former office in California, the statement is made by these brethren:

"In three instances, very important positions advocated in 'The Shepherd's Rod' depend for their support largely or entirely upon spurious quotations—statements attributed to Mrs. White which did not come from her pen. We do not charge the author with willful dishonesty in the use of these, for he doubtless believed them to be authentic. However, there was a careless failure to make such verification as should be made in such important use of questionable statements, and the resulting loss of support to his theories which these spurious quotations are made to uphold, is no less serious than as though he had knowingly deceived his readers."

In other matters this teacher has also been shown altogether inaccurate and mistaken in references to historical facts. Yet the claim of infallibility is boldly made for the teachings of "The Shepherd's Rod." The author lays down his claims of inerrancy of teaching in this self-exalting claim:

"We must conclude that the 'Rod' contains all truth, or there is no truth in it save the quotations of truth. Therefore if we admit one truth revealed by the 'Rod,' then we must accept it all as truth. . . . Therefore we take the position that the message in the 'Rod' is free from error in so far as the idea put forth is concerned."—*Circular*, Aug. 31, 1931.

There is no arguing with one who takes such a position. But for the sake of our people who meet this literature, with its free use of the writings of the Spirit of prophecy, we think it wise to point out some of its most flagrant contradictions of both the Bible and the Spirit of prophecy. Instead of being free from error, as the author claims, a careful examination of the literature reveals the fact that the teaching consists mostly of error, with here and there a very slight mixture of truth.

We must reject the teachings of "The Shepherd's Rod" because we find that it does not stand the test of Isaiah 8:20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

In support of this statement we invite attention to the following points:

The Harvest

"The Shepherd's Rod," Volume I, in a diagram on page 224, places the harvest, in the parable of the wheat and tares (Matthew 13), between 1931 and the close of probation. Also, on page 104 of this work we are told: "The harvest is the loud cry of the third angel's message." This is in direct conflict with Christ's divine explanation of this parable, for He says, "The harvest is the end of the world. . . . As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world." Matt. 13:39, 40. Christ does not say that the harvest, in which the tares are bound into bundles and burned, is a special burning of the unfaithful in the church before the close of probation, but He does plainly say that "the harvest is the end of the world." Matthew 13:39-42 makes it plain that the tares will be burned at the time when the wicked are all destroyed.

Regarding the 144,000 "The Shepherd's Rod" teaches that the tares in the church are burned (slaughtered, Ezekiel 9) before the latter rain and loud cry, that is, before the close of probation, and that those in the Seventh-day Adventist Church who survive the burning, or slaughter, are to constitute the 144,000. Note carefully the following statement:

"Note that the separation takes place just at the beginning of harvest; also that the tares are gathered in first. The separation marks the beginning of harvest. The harvest is the loud cry of the third angel's message. (Rev. 18:1.)"—"The Shepherd's Rod," Vol. I, p. 104. (See also Vol. I, pp. 228, 229; and Vol. II, p. 102.)

We have in this quotation one of the principal teachings of "The Shepherd's Rod." But the claim made here that the 144,000 are the members of the Seventh-day Adventist Church who survive the burning of the tares, and that this burning takes place at the beginning of the latter rain, is based purely on inference, and is in direct conflict with the teachings of the Bible and the Spirit of prophecy. Contrast this strange teaching with the following clear statement:

"The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time."—"Christ's Object Lessons," p. 72.

Observe that this statement from the Spirit of prophecy does not say that the harvest is the beginning of the loud cry, but that the harvest is the "end of probationary time." Is it not a clear case of wresting the Spirit of prophecy to claim that it teaches the separation of tares and wheat at the beginning of the loud cry, when inspiration so clearly states that the harvest is the end of probationary time? Even stronger evidence is to follow:

"The Feast of Tabernacles was not only commemorative, but typical. It not only pointed back to the wilderness sojourn, but, after the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed."—"Patriarchs and Prophets," p. 541.

The question before us is this: When are the tares separated from the wheat and burned and the wheat gathered into His garner? "The Shepherd's Rod" answers, At the beginning of the loud cry, when all

but 144,000 Seventh-day Adventists are slaughtered or burned. But the statement quoted above from "Patriarchs and Prophets" says that the "tares" will be gathered "together in bundles for the fire," at the time when "the wicked will all be destroyed." "The Shepherd's Rod" claims that the burning of tares is a special burning of unfaithful Adventists at the beginning of the latter rain. This statement from the Spirit of prophecy says clearly that the tares are destroyed at the time when the wicked are *all* destroyed.

The only question which remains for us to answer is this: When is it that "the wicked are all destroyed"? Is it before the beginning of the latter rain, or after the close of probation? The teachings of the Bible and of the Spirit of prophecy permit of only one answer, namely, after the close of probation.

The truth which we are presenting will be brought out still more clearly as we give attention to a further direct contradiction between "The Shepherd's Rod" and the Spirit of prophecy. "The Shepherd's Rod" says:

"The wheat gathered at the commencement of the harvest and at the separation from the tares in the church, is called the first fruits of the harvest [144,000]."—"The Shepherd's Rod," Vol. II, p. 102 (*italics ours*).

The Spirit of prophecy says:

"When the mission of the gospel is completed, the judgment will accomplish the work of separation. . . . Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest. The good and the bad fish are together drawn ashore for a final separation. Again, these parables teach that there is to be no probation after the judgment. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed."—"Christ's Object Lessons," pp. 122, 123 (old edition).

Notice, "The Shepherd's Rod" states that the separation of the tares and the wheat comes at the com-

mencement of the harvest or the loud cry. The Spirit of prophecy states that the separation takes place "when the mission of the gospel is completed." And surely not even the leaders of "The Shepherd's Rod" will claim that the mission of the gospel is completed before the loud cry.

While it is true that the Bible recognizes a spiritual harvest by which sinners are converted and gathered from the world and into the church, which harvest has been in progress since the launching of the plan of redemption, yet the harvest of rewards and punishments, the reaping of the grain, is still to come. We find the following vivid description of the harvest in the 14th chapter of Revelation:

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Rev. 14:14-16.

This reaping of the harvest unquestionably takes place after the close of probation. The first sentence of this quotation makes that plain. "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man." Surely by no stretch of the imagination or private interpretation could this event be placed anywhere but *after* the close of probation. It undoubtedly refers to the gathering of the righteous and their receiving their last reward.

Let us now read the verses that follow:

"And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the

wrath of God. And the wine press was trodden without the city, and blood came out of the wine press, even unto the horse bridles, by the space of a thousand and six hundred furlongs." Rev. 14:17-20.

Is it not clear beyond question that this reaping refers to the harvest of the wicked (the tares), in which they receive their punishment, and that this harvest, too, we are compelled to place after the close of probation?

Twice do the words of Christ in the parable of the wheat and the tares give us the time when the harvest here brought to view is accomplished. First in Matthew 13:39 He declares, "The harvest is the end of the world." Would it not be wresting the plain statement of our Lord to contend that the loud cry is the end of the world? In the 41st and 42d verses Christ said the Son of man "shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Note again the clear teaching of the Spirit of prophecy:

"The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time."—"Christ's Object Lessons," p. 72.

"The wheat and tares grow together until the harvest, the end of the world."—*Id.*, p. 75.

There is only one close of probation in this age, and that is not "until every case" is decided for "salvation or destruction." (See "Early Writings," p. 36.)

The Slaughter of Ezekiel 9

"The Shepherd's Rod" teaches that the slaughter of Ezekiel 9 is a slaughter of Seventh-day Adventists who reject the teachings of "The Shepherd's Rod;" that this slaughter is real and imminent, and will take place just before or at the beginning of the loud cry; that the name of the Seventh-day Adventist Church is polluted and cursed, and will give way to a new name and new organization; and that the spewing out of the lukewarm Laodiceans is the slaughter of Ezekiel 9. Note the following statements of this author:

"And unto the angel of the church of the Laodi-

ceans write: . . . I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth.' Rev. 3:14-16. Note that the existence of the present name, Seventh-day Adventist, is conditional, otherwise the name will be spewed out of His mouth. . . . 'And ye shall leave your name for a curse unto My chosen [the 144,000]: for the Lord God shall slay thee, and call His servants by another name.' Isa. 65:15."—"*The Shepherd's Rod*," Vol. I, pp. 100, 101.

"Thus the church is reorganized under a new name. The old name, being polluted, could no longer be retained. There is no one to go by the old name, for the ones who are not worthy of having the new name have perished under the figure of the five men with the slaughter weapons of Ezekiel 9. The name only remains for a curse."—*Id.*, p. 155.

"While Laodiceans are shaken out (spewed) by destruction, God takes charge of the flock Himself."—*Id.*, p. 222.

This presents one of the principal doctrines of "The Shepherd's Rod." It should also be pointed out that the author further teaches that the slaughter of Ezekiel 9 and the burning of the tares refer to the same experience. We read:

"Thus the silence of half an hour points forward to this great event for the church of God. Its fulfillment would bring us to the time of the harvest, or as it is called, the loud cry of the third angel's message of Revelation 18—the last message for the world. Thus, while the five men with the slaughter weapons are taking away those represented by the tares within the church, there will be silence in heaven for about half an hour (seven days)."—"*The Shepherd's Rod*," Vol. II, p. 217 (*italics ours*).

But here "The Shepherd's Rod" is wrong again in teaching that the slaughter of Ezekiel 9 is a slaughter of unconverted Seventh-day Adventists, which is to take place before the close of probation or before the loud cry. There is no statement in the Bible or the Testimonies which, rightly interpreted and compared with all other statements bearing on this matter, upholds the theory that this slaughter of Ezekiel 9 takes

place before the close of probationary time. We will now cite seven proofs that this particular theory is contrary to the Bible and the Testimonies.

1. In Ezekiel 9:10 the Lord says that in this slaughter, "Mine eye shall not spare, neither will I have pity." When God says that He will have no pity or mercy, only vengeance, it is evident that this slaughter takes place after the close of probation, when the wrath of God without mercy, or the seven last plagues, will fall upon the disobedient. Whatever judgments may come upon the disobedient prior to the close of probation, will be mingled with mercy. "The Great Controversy" says, "All the judgments upon men, prior to the close of probation, have been mingled with mercy."—*Page 629.*

2. The Testimonies make it plain that the slaughter of Ezekiel 9 takes place at the general destruction of the wicked, and all Adventists know that the general destruction of the wicked takes place after the close of human probation. In speaking of those who sympathize with the sinners in Zion, the Lord's messenger says: "They will never receive the mark of God's sealing approval. They will fall in the *general destruction* of the wicked, represented by the work of the five men bearing slaughter weapons."—"Testimonies," Vol. III, p. 267.

Note, it does not say that these professed righteous ones who fail to receive the mark of Ezekiel 9:3 will fall in a special destruction in the church, but it does say, "They will fall in the *general destruction of the wicked.*"

3. Read "Testimonies to Ministers," pages 431, 432, and note that the slaying of Ezekiel 9 is associated with the events following the close of human probation.

4. The book, "The Great Controversy," after dealing with the time of trouble, chapter 39, and God's people delivered, chapter 40, takes up the desolation of the earth in chapter 41. Read carefully the following quotation, and note that the slaughter of Ezekiel 9 is definitely placed after the close of probation:

"For six thousand years the great controversy has been in progress; the Son of God and His heavenly

messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men. Now all have made their decision; the wicked have fully united with Satan in his warfare against God. The time has come for God to vindicate the authority of His downtrodden law. Now the controversy is not alone with Satan, but with men. 'The Lord hath a controversy with the nations;' 'He will give them that are wicked to the sword.'

"The mark of deliverance has been set upon those 'that sigh and that cry for all the abominations that be done.' Now the angel of death goes forth, represented in *Ezekiel's vision by the man with the slaughtering weapons*, to whom the command is given: 'Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary.'"—"The Great Controversy," p. 656.

Here is unmistakable evidence that should really settle the question for every Seventh-day Adventist. The destroying angel of Ezekiel 9 does not go forth until after "all have made their decision." This, therefore, places it beyond the gospel dispensation and the close of human probation.

5. The fact that the Spirit of prophecy speaks of the worldly, unconverted Seventh-day Adventists as not receiving the latter rain when it is falling on the faithful ones all around them, proves that the unfaithful ones in the church are not cut down or slain before the loud cry. Note carefully the following:

"Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—"Testimonies to Ministers," p. 507.

Thus it is clear that during the latter rain there will be those in the church who will not so much as recognize that the Spirit of God is falling. Let us notice also what the Spirit of prophecy says concerning those in the church who are far from perfect during the loud cry:

"Unless those who can help in — are aroused to a sense of their duty, they will not recognize the work

of God when the *loud cry* of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. *There will be those among us* who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the *angel who joins the third angel* in the message to be given the world."—"Testimonies to Ministers," p. 300.

This should settle the matter. There will be "*those among us*" during the loud cry "who will always want to control the work of God, to dictate even what movements shall be made," and these will not recognize the work of God or the fact that the loud cry is being given. Surely these have not attained perfection and purity of character, but rather are the tares (false brethren) who, the Spirit of prophecy tells us, "will be found in the church till the close of time."—"Christ's Object Lessons," p. 73.

6. The parable of the ten virgins (Matt. 25:1-13) proves that there is no slaughter of the unconverted Seventh-day Adventists before the close of human probation; otherwise the unfaithful in the church, represented by the five foolish virgins, would not be left to be found unprepared for the close of probation. It is plainly established in "Christ's Object Lessons" that the unfaithful in the church, or the five foolish virgins, meet their great final test, not at a special close of probation for the church, but at the "close of human probation." Said the Lord's servant:

"The ten virgins are watching in the evening of this earth's history. . . . All apparently wait for Christ's appearing. But five are unready. Five will be found surprised, dismayed, outside the banquet hall."—"Christ's Object Lessons," p. 412.

"The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied."—*Ibid.*

7. "The Shepherd's Rod" is contrary to the Scrip-

tures in teaching that the coming of the Lord "with fire, and with His chariots like a whirlwind," to slay the disobedient, as pictured in Isaiah 66:15-17, "is not the coming of Christ in the clouds to receive His people."—"The Shepherd's Rod," p. 170. "The Shepherd's Rod" thus teaches two comings of Christ in connection with the closing events of this age,—one coming as pictured in Isaiah 66:15-17, to slay the disobedient in the church before the close of human probation; then another coming, after the seven last plagues, to receive His people. The Bible does not teach such a theory. When Christ comes to receive and save His people, He is said in Hebrews 9:28 to "appear the second time," and not some third time. If, as "The Shepherd's Rod" claims, Isaiah 66:15-17 refers to a coming of the Lord just prior to His appearing to receive His people, then Hebrews 9:28 would have said that He is to appear the *third* time to save all who are looking for Him. The fact that Hebrews 9:28 distinctly says that the coming of Christ to save His people is when He appears the second time, proves that there is no such thing as a coming of the Lord with fire and with His chariots, which are His angels (see Ps. 68:17), to slay the unfaithful in the church just before the close of probation.

God's word is harmonious. The coming of Christ with fire and with His angels, to slay the disobedient, as spoken of in Isaiah 66:15-17, is identical with His appearing the second time, spoken of in Hebrews 9:28. (Compare carefully Isaiah 66:15-17 with Psalms 68:17 and Matthew 25:31; Matthew 24:31 with Psalms 50:3-5 and 2 Thessalonians 1:7-10.)

Since "The Shepherd's Rod" is compelled to invent a special, extra-Biblical close of probation for the church, a special extra-Biblical slaughter in the church before the close of probation, and a special extra-Biblical coming of Christ in addition to the second time, its views cannot be accepted by those who demand a "Thus saith the Lord" as the foundation for their faith.

"The Shepherd's Rod" teaches (p. 222) that the spewing out of the lukewarm Laodiceans is the same as the slaughter of Ezekiel 9, but the Spirit of proph-

ecy says, in "Testimonies," Volume VI, page 408, that the spewing out means that He cannot offer up their prayers or expressions of love to God.

Will the Visible Church Be Pure and Perfect Before the Latter Rain?

"The Shepherd's Rod" declares that it will. Note its claims:

"Thus the church in the time of the 'loud cry' is to be a pure and holy church, without spot, or wrinkle, or any such thing: a church without guile."—"The Shepherd's Rod," Vol. II, p. 264.

Ever since the early days of the Seventh-day Adventist denomination, faithful members have looked forward to a shaking, during which time the church would be greatly purified. But it does not follow that *all* the church members of the visible organization, as we know it, will be pure and perfect at the beginning or during the latter rain and loud cry. Christ said:

"Let both [tares and wheat] grow together until the harvest." Matt. 13:30. "The harvest is the end of the world." Verse 39.

Turning to the Spirit of prophecy, we find these words:

"The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time."—"Christ's Object Lessons," p. 72.

Let us notice another statement from the same book:

"He [Christ] has said that false brethren will be found in the church till the close of time."—*Id.*, p. 73.

Again we read:

"From whence then hath it tares? But we need not be disappointed, for the Lord has not warranted us in coming to the conclusion that the church is perfect; and all our zeal will not be successful in making the church militant as pure as the church triumphant."—"Testimonies to Ministers," p. 47.

"Although there are evils existing in the church, and *will be until the end of the world*, the church in these last days is to be the light of the world that is polluted and demoralized by sin."—*Id.*, p. 49.

Thus again we find that "The Shepherd's Rod" has fallen into error, for its teachings on this point are in direct contradiction to both the Bible and the Spirit of prophecy.

The Leopard Beast

Two of the direct disagreements between the teachings of "The Shepherd's Rod" and the Spirit of prophecy are given below. The subject under consideration is the leopard beast and the wounding of the papal head as given in Revelation 13:1-10.

"The Shepherd's Rod" states:

"The idea concerning the symbolical application of the false prophet of Revelation 19:20, the woman on the scarlet-colored beast of Revelation 17, the *leopard-like beast of Revelation 13*, the scarlet-colored beast of Revelation 17, and the nondescript beast of Daniel 7, as being symbols of the Papacy, is unbiblical and also illogical."—"The Shepherd's Rod," Vol. II, p. 148.

"The idea that the Papacy is called the beast is altogether wrong."—*Id.*, p. 151.

"The exile of Pope Pius in 1798, and his death at Valence, France, August 19, 1799, is *not* [italics author's] the receiving of the wound, no more than the death of any other pope before or after."—*Id.*, Vol. I, p. 215.

This teaching directly contradicts the teaching of the Spirit of prophecy, which says:

"The third angel's warning is, 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.' 'The beast' mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopardlike beast of Revelation 13,—the Papacy."—"The Great Controversy," p. 445.

"I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.' *The infliction of the deadly wound points to the downfall of the Papacy in 1798.*"—*Id.*, p. 579.

"This period, as stated in preceding chapters, began with the supremacy of the Papacy, A. D. 538, and

terminated in 1798. At that time [when the Papacy was abolished] the pope was made captive by the French army, *the papal power received its deadly wound*, and the prediction was fulfilled, 'He that leadeth into captivity shall go into captivity.'”—*Id.*, p. 439.

When the attention of the author of "The Shepherd's Rod" was called to this direct contradiction, he did not deny it, but claimed that his interpretation should be accepted because Sister White did not have the complete light on the subject.

Surely, no one claims that Sister White has given us all the light that will ever come to God's people, but we do maintain, most decidedly, that when additional light comes to us, it will be in harmony with what has been already given in the Bible and the Spirit of prophecy, rather than such an irreconcilable disagreement as we have here.

A Solemn Warning

"The Shepherd's Rod" claims that its teaching does not fall within the scope of the warning of the Spirit of prophecy against those who class the Seventh-day Adventist Church as Babylon. But on pages 213 and 217 and in the chart on page 221, "The Shepherd's Rod," Volume I, takes the position that the Seventh-day Adventist Church is *one of the fallen churches*, and that *we with six other denominations, the first of which is the Papacy, are represented by the seven blasphemous heads of the leopard beast of Revelation 13*. How can any one logically deny that such teaching is in reality classing the Seventh-day Adventist Church as a part of Babylon?

Now note what the Spirit of prophecy says of such teachings:

"When any one arises, either among us or outside of us, who is burdened with a message which declares that the people of God are numbered with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth. Receive him not, nor bid him Godspeed; for God has not spoken by him, neither has He given

a message to him, but he has run before he was sent." —"Testimonies to Ministers," p. 41.

Some may think that the above could not apply to "The Shepherd's Rod," since they are not calling people out of the Seventh-day Adventist Church; but on page 155 of "The Shepherd's Rod," Volume I, the book asserts that the name of the Seventh-day Adventist Church is polluted and cursed, and will give way to a new name and a new organization. On the above-mentioned page "The Shepherd's Rod" says in so many words, that since the name of the Seventh-day Adventist Church is polluted and cursed, "the church is *reorganized under a new name*." This is sufficient to reveal that the trend and goal of "The Shepherd's Rod" is eventually to reorganize and rename the church.

On page 19 of "The Shepherd's Rod" it is asserted that the seven years of plenty in ancient Egypt represent the world's history in the years B. C., and that the seven years of famine represent the world's history in the years A. D. But where is the proof for such a position? This claim merely rests on the fancy of the author. And the facts in the case, with the larger and fuller revelation of divine truth in the ministry of our Lord and His apostles in the era A. D., absolutely belie such a comparison.

Again, on pages 118-120 of "The Shepherd's Rod" it is asserted that the six grains of Ezekiel 4:1-17 represent the following:

The wheat is justification by faith under Martin Luther. The barley is the doctrine of the Holy Spirit under John Knox. The beans are the doctrine of grace under John Wesley. The lentils are a type of the doctrine of baptism by immersion under Alexander Campbell. The millet is a symbol of the 2300 days under William Miller. The spelt is a symbol of the Sabbath in connection with the sanctuary under Mrs. E. G. White.

But where is the proof for any of this? "The Shepherd's Rod" offers none. It is based on assumption and a private interpretation.

But God has said, "*No prophecy of the Scripture is of any private interpretation.*" 2 Peter 1:20. Anybody in the world today who merely gives his opinion

on what a prophecy means, without offering any real proof, is not competent to explain prophecy. When God has had a true or new light for His people in the past, the evidence for such has always been clear and plain, without our having to depend on some man's assumption, or any vague, fanciful, or private interpretation. He is the same today, and will furnish us clear evidence for new truth as we need to advance step by step. But many of the teachings of "The Shepherd's Rod" are based entirely on assumption and fanciful and private interpretation.

When any teaching which arises among us begins to manifest a spirit of criticism and intolerance toward our leaders, the ministry of the church, it should be apparent to all that it is not actuated by the right spirit. In "The Shepherd's Rod" (Vol. I, pp. 255 and 217), Seventh-day Adventist workers and ministers are called "misled spiritual guides" and "self-deceived religious leaders." In a pamphlet entitled, "The Warning Paradox," page 37, the author of "The Shepherd's Rod" declares that the ministry of the Seventh-day Adventist Church at the present time is made up of men whom God cannot use. On pages 48, 49, and 50 of the same pamphlet the leading brethren are declared by the author of "The Shepherd's Rod" to be worse than the Jewish leaders who rejected and condemned Christ, and that "they are blind and in a terrible deception," and are like papists.

Note in this connection the following pointed testimonies of the Spirit of prophecy:

"They will deride the order of the ministry as a system of priestcraft. From such turn away, have no fellowship with their message, however much they may quote the Testimonies."—*Mrs. E. G. White, in the Review and Herald, Sept. 5, 1893.*

"When men arise, claiming to have a message from God, but instead of warning against principalities and powers, and the rulers of the darkness of this world, they form a hollow square, and turn the weapons of warfare against the church militant, be afraid of them. They do not bear the divine credentials. God has not given them any such burden of labor. They would tear down that which God would restore

by the Laodicean message. He wounds only that He may heal, not cause to perish. The Lord lays upon no man a message that will discourage and dishearten the church. He reproves, He rebukes, He chastens; but it is only that He may restore and approve at last."—"Testimonies to Ministers," pp. 22, 23.

"For years I have borne my testimony to the effect that when any arise claiming to have great light, and yet advocating the tearing down of that which the Lord through His human agents has been building up, they are greatly deceived, and are not working along the lines where Christ is working."—*Id., p. 36.*

The Sealing Work and the 144,000

"The Shepherd's Rod" not only errs in placing the completion of the sealing of the 144,000 before the latter rain, but makes the further mistake of setting the time when the sealing of the 144,000 began. The author says:

"Our own course of action will determine whether we shall receive the seal of the living God, or be cut down by the destroying weapons.' If we were to mark out the exact time of the beginning of this sealing, we would say it began sometime during 1929."—"The Shepherd's Rod," Vol. I, p. 32.

Observe the stinging rebuke administered to such time setting as this, by the Spirit of prophecy:

"Let all our brethren and sisters beware of any one who would set a time for the Lord to fulfill His word in regard to His coming, or in regard to any other promise He has made of special significance."—"Testimonies to Ministers," p. 55.

"Time has not been a test since 1844, and it will never again be a test."—"Early Writings," p. 75.

Thus it is evident that the statement that the sealing work began in the year 1929 is purest speculation.

In a leaflet entitled, "The Warning Paradox," copyrighted in 1933 by V. T. Houteff, the author of "The Shepherd's Rod," we find on page 59 this challenging statement:

"If the ministry can prove us wrong on the 144,000, which is the message of the hour, or even on any one topic in our publications, we agree to retract our position and destroy all of our three volumes."

We accept this challenge, and for evidence offer, not our own interpretation of symbols, but clear, direct statements from the Bible and the Spirit of prophecy.

The 144,000 is not the chief message of the hour. It is only one phase of that message. The message of the hour, according to God's prophetic word, is the everlasting gospel in the setting of the three angels' messages of Revelation 14. "Fear God; . . . for the hour of His judgment is come." "Babylon is fallen." "Come out of her, My people." Worship not the beast nor receive his mark. "Keep the commandments of God and the faith of Jesus." These are outstanding features of this message. The development of the 144,000 is one of the results of the giving of the message of the hour. To make it the chief topic of the message is to present an unbalanced view of God's message for this time.

Years ago the Lord's servant wrote:

"The third angel's message is sounding; it is infallible. . . . It is as certain that we have the truth as that God lives."—"Testimonies," Vol. IV, p. 595.

Here, then, is the message of the hour. When the author of "The Shepherd's Rod" singles out one of the results of the message (the development of the 144,000) and tries to make that the chief point of the message, he does violence to God's message of truth.

There are three main points in which the teaching of "The Shepherd's Rod" is wrong concerning the 144,000:

1. On page 29 the author declares that the Sabbath is not the distinctive seal of the 144,000. Revelation 7:2-4, however, says that the 144,000 are sealed with *the seal of the living God*; and "The Great Controversy" (p. 640, par. 1) says "*the Sabbath of the fourth commandment is the seal of the living God*." Here is mistake number one, viewed in the light of the above citations from the Bible and the Spirit of prophecy.

2. "The Shepherd's Rod" is wrong in teaching that the sealing of the 144,000 is completed before the latter rain or loud cry, and that these have a special gospel work to do after the sealing is complete. The

Bible and the Spirit of prophecy both make it plain that when the sealing of the 144,000 is complete, probation will close and the plagues will fall. Revelation 7:1-4 indicates that the winds will be loosed when the 144,000 are sealed, and the loosing of those winds brings the pouring out of the plagues. "Early Writings" (p. 279, in the first paragraph under "Third Angel's Message Closed") tells how God's people "*had received the latter rain*," and the last great warning *had sounded everywhere*. Then the servant of the Lord saw an angel with a writer's inkhorn by his side return from the earth, who reported to Jesus that the saints were numbered and *sealed*. "Then I saw Jesus . . . throw down the golden censer," and make "the solemn declaration, 'He that is unjust, let him be unjust still; . . . and he that is holy, let him be holy still.'" Words could not more plainly show that just as soon as the angel completes his sealing work and informs Jesus of that fact, the Saviour ceases His work as mediator in heaven and probation is closed.

Why do "The Shepherd's Rod" advocates place so much emphasis upon the 144,000? It is because they believe and teach that the sealing of the 144,000 began in 1929 and will soon be completed, at which time probation for the Seventh-day Adventist Church will come to an end. This, they claim, prepares the way for the burning of the tares (false brethren in the church), the slaughter of the unfaithful in the church, as portrayed in the prophecy of Ezekiel 9, and the shutting out of the five foolish virgins. All this they reckon must take place in the Seventh-day Adventist Church before the latter rain can come and the loud cry begin. After this destruction, only 144,000 Seventh-day Adventists will remain, this number having escaped the slaughter, and these are to give the loud cry of the message, gathering out of the world the innumerable company brought to view in Revelation 7:9.

3. "The Shepherd's Rod" is wrong again, however, in teaching that the 144,000 bring in the multitude of Revelation 7:9 under the loud cry. There will be a multitude converted to the message under the latter rain, but there is nothing to indicate that those con-

coming of the Son of man be." Verses 37-39.

And again:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35.

And again:

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

Also we hear the apostle Paul warning Timothy of these times, saying:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:1-5, 13.

Surely, these clear statements of Scripture do not indicate that an innumerable multitude will be saved out of this lawless age. While the message is to be proclaimed with power and the earth will be lightened by its glory, yet in comparison with the multitudes of earth, "a remnant shall be saved."

A Spiritual Reformation

The call for a spiritual reformation is present truth for the Seventh-day Adventist Church today. We do not believe, however, that it is God's order that this call for a revival and reformation should come to us buried in a mass of far-fetched and fanciful prophetic interpretations, as in "The Shepherd's Rod." It is a manifestation of extremism in teaching that we do

well to avoid. Satan is pleased to have us spend our time on nonessential details.

We need plain, positive teaching on the fundamentals of repentance, pardon, faith, the indwelling of Christ in our hearts, preparation for the latter rain, and the coming of Christ. There are evils in the Seventh-day Adventist Church that need to be corrected, and sins which call for individual repentance. Every true watchman recognizes this, and will labor earnestly to put away his own sins and to arouse the people to turn from evil. But we must avoid any teaching whose trend is toward a pulling away, a weakening, and a dissipating of the advent movement, which God Himself has called into being and which He is using to deliver His last message to the world and to prepare the way for the coming of Christ.

"Woe unto the shepherds that destroy and scatter the sheep of My pasture! saith Jehovah." Jer. 23:1, R. V.

Other Reasons Why Seventh-day Adventists Cannot Accept the Teachings of "The Shepherd's Rod"

It contains statements which cannot be relied upon.

The "Rod" (Vol. I, p. 250) says a message which does not bear the test of the Bible is not true. But the "Rod" (pp. 118-120) gives certain so-called "symbols" which cannot be proved from the Bible to be symbols at all.

It contradicts in charging that the Seventh-day Adventist Church is one of the "heads" of the "beast."

On page 214 (Vol. I) it teaches that the "seven heads" of Revelation 13:1 are "mocking the personality or authority of God," and according to page 221 this church is one of the heads. But Seventh-day Adventists have always taught the "personality and authority of God," and the writer of the "Rod" must be acquainted with this fact.

It contradicts the Bible.

"Rod" (Vol. II, p. 226, last par.) says that the "vineyard" of Isaiah 5 is a symbol of the "world."

But the Bible says (Isa. 5:7), "The vineyard of the Lord of hosts is the house of Israel."

"Rod" (Vol. II, p. 240) says the "Messenger of the covenant . . . is not the Lord." But the Bible says it is the Lord. (See Mal. 3:1-3; also "The Great Controversy," p. 424, par. 3.)

"Rod" (Vol. II, p. 241) says that the 144,000 are the sons of Levi. But the Bible says they are "of all the tribes of the children of Israel." Rev. 7:4.

It twists the Bible texts in an effort to make them teach things they do not say.

"Rod" (Vol. II, p. 190) quotes Hebrews 9:8, and says that Paul here teaches that the service of the heavenly sanctuary was not fully manifested by the service in the earthly. But the Bible text says no such thing.

"Rod" (Vol. II, p. 216, par. 1) says "sometime" after the seventh seal was opened these voices in heaven were silenced for half an hour. But the Bible does not say "sometime after;" it says "when" the seal was opened there was silence in heaven.

"Rod" (Vol. II, p. 219, last par.) says that Revelation 8:3 teaches that the angel offered prayers "for" all saints. But the text says the angel offers incense "with" the prayers of (not "for") all saints.

It contradicts the Spirit of prophecy.

"Rod" (Vol. II, p. 47) says Nebuchadnezzar did not yield his heathen heart to God or give knowledge of the true God to his people. But "Prophets and Kings," p. 521, says he became a "child of God," and "sought to promote the fear of Jehovah."

"Rod" (Vol. II, p. 172, last par.) says the 144,000 learn the song, but do not sing it. But "The Great Controversy," pp. 648, 649, says the 144,000 sing the song.

"Rod" (Vol. II, p. 184) says Matthew 25:13 does not refer to the second coming of Christ to this earth. But "Christ's Object Lessons," p. 325, par. 1, says it does refer to the second coming of Christ.

"Rod" (Vol. II, p. 240) says Jude 14, 15, refers to the coming of the Lord to His temple. But "The

Great Controversy," p. 426, par. 1, says it refers to His second advent. "Testimonies," Vol. VI, p. 392, says the same.

"Rod" (Vol. II, p. 240, last par.) says that Daniel 7:9, 10, refers to the Lord coming to His temple in 1844 for the judgment of the dead, and that Malachi 3:1 refers to another coming to judge the living. Contrast with this "The Great Controversy," p. 424, par. 3, which says that Malachi 3:1 and Daniel 7:9, 10, refer to the same coming.

"Rod" (Vol. II, p. 256) says the "rain" and "spirit" of Joel 2:23, 28, 29, are not the same. But "The Acts of the Apostles," p. 55, says they are the same.

"Rod" (Vol. II, p. 257, par. 1) says "the former rain" is the Spirit of prophecy. But "The Desire of Ages," p. 827, par. 3, says the early or former rain was the outpouring of the Spirit in apostolic days. (See also "The Great Controversy," p. 611.)

It gives a false meaning to the writings of Mrs. E. G. White.

"Rod" (Vol. II, p. 230, par. 1) quotes one sentence from "The Great Controversy," p. 425 (top), and applies it "to another" message given by the "Rod." But any candid reader will see that it applies to the Seventh-day Adventist message after the great disappointment of 1844. Read pages 424 and 425 of "The Great Controversy."

It is an "accuser of the brethren."

"Rod" (Vol. II, p. 230) says the ministers of the Seventh-day Adventist Church teach fables—that they are liars, hypocrites, and prejudiced deceivers. This puts the "Rod" in bad company, according to Revelation 12:10.

And so to the writer of the "Rod" we must say, Ye have perverted the word of the living God! (See Jer. 23:26.)

And to all true believers, we say, Beware of false prophets!

Counsel Rejected.

The following instruction of the Spirit of prophecy is pertinent to the theories advanced in "The Shepherd's Rod:"

"There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for in the multitude of counselors there is safety."—*"Testimonies," Vol. V, p. 293.*

This teaching of "The Shepherd's Rod" was laid before certain "brethren of experience," and men whom God has chosen to lead in this movement did not see light in it. So we do well not to be sidetracked from the plain, essential, fundamental truths of God's message for this hour that have stood the test and borne the gospel fruit. Let none be led away by the uncertain, fanciful details of "The Shepherd's Rod."

On October 16, 1930, four of our leading brethren, including the president of the Pacific Union Conference, met with the author of "The Shepherd's Rod" in the Pacific Union Conference office, and pointed out to him that the teaching of "The Shepherd's Rod" was wrong. Action was taken as follows:

"'The Shepherd's Rod' is neither true to simple facts, nor true to the word of God, and it is condemned by the very 'Testimonies' it quotes from. We warn our dear brethren against the false conclusions this poor man has come to."

But instead of yielding to their judgment when they saw no light in it, the author went ahead and published his manuscript in book form in November, 1930.

In the latter part of January, 1934, Elder Glenn Calkins, president of the Pacific Union Conference, received the following communication:

"To the Members of the Pacific Union Conference Committee:

"DEAR BRETHREN:

"We, as members of the Tabernacle church of S. D. A. of Fullerton, California, after counseling with Victor T. Houteff [author of "The Shepherd's Rod"] concerning the teachings of "The Shepherd's Rod," respectfully request that you appoint a committee of

ten to twelve 'brethren of experience' to meet with Brother Houteff while he places before them the evidence for his belief in the fundamentals of his message. The subjects to be considered are: 'The Harvest,' 'Ezekiel 9,' 'The Leopard Beast of Revelation 13,' 'Hosea 1 and 2,' and 'Matthew 20.' In these studies Brother Houteff is to use only the writings of the Bible and the Spirit of prophecy.

"The time used is not to exceed one week.

"After each study the committee selected may retire for counsel, and may then submit its evidence for mistakes in Brother Houteff's teaching, such evidence to be drawn from the Bible and the Spirit of prophecy only.

"If, after the first study, mistakes may be substantiated from authority mentioned above, further studies are not to be given. The same conditions are to prevail after each succeeding study.

"In case the committee finds error in the teaching of 'The Shepherd's Rod,' and are able to refute same by the teachings of the Bible and the Spirit of prophecy, Brother Houteff agrees to renounce the advocacy of 'The Shepherd's Rod,' and to make public renunciation of same.

"Brother Houteff also agrees to discontinue the propagation of 'The Shepherd's Rod,' so far as he can control same, in this Pacific Union Conference, during the time this investigation is being made.

"The conditions hereby entered into are in compliance with the instruction given in 'Testimonies,' Volume V, page 293; 'Testimonies on Sabbath School Work,' pages 65, 66.

"Respectfully submitted,

"Representatives for Tabernacle Company.

"[Signed] J. W. RICH.

"[Signed] L. R. SOMMERVILLE.

"For 'The Shepherd's Rod,'

"[Signed] V. T. HOUTEFF."

In harmony with this request, the Pacific Union Conference committee appointed the following twelve men to hear Mr. Houteff:

Elder A. G. Daniells, field secretary of the General Conference.

Elder Glenn Calkins, president of the Pacific Union Conference.

Elder G. A. Roberts, president of the Southern California Conference.

Elder C. S. Prout, president of the Southeastern California-Arizona Conference.

Elder W. G. Wirth, Bible teacher, College of Medical Evangelists.

Elder H. M. S. Richards, evangelist.

Elder C. M. Sorenson, Bible teacher, Southern California Junior College.

Elder J. A. Burden, manager of Paradise Valley Sanitarium.

Elder J. C. Stevens, pastor of the Glendale, California, church.

Elder Otto Graf, former president of Emmanuel Missionary College.

Elder W. M. Adams, pastor.

Elder F. C. Gilbert, field secretary of the General Conference.

This group of representative denominational leaders [with the possible exception of one member who was absent because of illness] met Mr. Houteff and a few of his followers, and listened attentively to him as long as he desired to talk to them. He dealt especially with the subject of the harvest, and was uninterrupted in his presentation. A stenographic report was taken of all that was said, and when the meeting closed Mr. Houteff was told that the committee would wish a few days in which to study carefully the points he had made and prepare their reply.

A number of meetings were held by this large committee, during which time every point of Mr. Houteff's presentation was carefully studied, and finally a lengthy reply was prepared and unanimously accepted by the entire group of leaders. Other General Conference representatives who chanced to be available also joined them in this study and in the preparation of the reply.

On Sunday, March 18, this committee again met Mr. Houteff, with a number of his followers, in Elder H. M. S. Richards' tabernacle, and read this reply. The reply pointed out many gross errors in Mr.

Houteff's presentation, showing how it was in direct conflict with both the Bible and the Spirit of prophecy, and made clear the fact that it would be utterly impossible for the denomination to accept his teachings as truth. He was urged therefore to stand by his signed agreement, which declared, "In case the committee finds error in the teaching of 'The Shepherd's Rod,' and are able to refute same by the teachings of the Bible and the Spirit of prophecy, Brother Houteff agrees to renounce the advocacy of 'The Shepherd's Rod,' and to make public renunciation of same." He was invited to put such renunciation in writing, as the committee had done with their reply, in order that it might be clear to all. We are sorry to have to report, however, that up to the present no repudiation has been received; but it was learned that both Mr. Houteff and the followers of "The Shepherd's Rod" teaching were continuing the propagation of their theories as before.

Thus it will be seen that the advocates of "The Shepherd's Rod" have clearly disregarded the counsel of the Spirit of prophecy, in which those who have new doctrines to present are advised to lay the matter before brethren of experience, "and if they see no light in it, yield to their judgment; for in the multitude of counselors there is safety."—"Testimonies," Vol. V, p. 293.

We would also call attention in this connection to the following from "The Acts of the Apostles:"

"Those who are inclined to regard their individual judgment as *supreme*, are in grave peril. It is Satan's studied effort to separate such ones from those who are channels of light, through whom God has wrought to build up and extend His work in the earth. To neglect or despise those whom God has appointed to bear the responsibilities of leadership in connection with the advancement of the truth, is to reject the means that He has ordained for the help, encouragement, and strength of His people. For *any worker in the Lord's cause to pass these by*, and to think that his light must come *through no other channel than directly from God*, is to place himself in a position where he is liable to be deceived by the enemy, and overthrown."—Page 164.

The citations of error we have given are more than sufficient. "The Shepherd's Rod" is only another of those voices that are to cry, "Lo, here," and, "Lo, there." We are forewarned that these things will multiply as the end approaches. This teaching wrests the Scripture. It lauds the Spirit of prophecy, then betrays that gift at every turn. It is shown to be not of truth by its own testimony. Claiming in lofty pride, "The message in the 'Rod' is free from error," it speaks error in its handling of the Scripture and the Spirit of prophecy and the records of history. It judges and condemns itself out of its own mouth, when it proclaims, "The 'Rod' contains all truth, or there is no truth in it."

We deem it wise to send out this brief review so that any churches in which the matter is agitated may have information. It is no time now to turn aside unto fables. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

GENERAL CONFERENCE COMMITTEE.